Colorado for Family Values

Press Conference Presentation of Dr. Paul Jessen for 12/10/97

Thank you Will very much. What a joy it is to work with a man like Will Perkins who is very enjoyable to know and a man of faith and principle. It is an honor for me to serve with him and others at Colorado for Family Values.

In a few minutes we are going to open up our time for questions from you. But first, we would like to answer two questions that may be on your minds. The 1st question is this: Why are you (CFV) still here? And the 2nd question comes from the 1st: Since you are still here, what are you going to do now?

Let's answer question #1: Why are you still here? As you know, CFV was organized for the purpose of putting Amendment 2 on the ballot which would simply allow the people to vote to prevent the forced affirmation of homosexual behavior in our communities. The question asked was simple: Should homosexuality be given special preference and special rights? The people of Colorado answered no and voted to pass Amendment 2 and CFV thought its work was over.

But a judge, the state supreme court, and US Supreme Court overturned it on the basis of personal choice, illogic, disregard for our constitution, and a bit of a tantrum because their side lost.

And now we see continued attempts to pass so-called hate crimes laws attacking our right to disagree with someone and therefore exercise our freedom of speech to say so.

Now, most Coloradans are live and let live. We may disagree on issues but that's OK. It's a free country. In fact, Coloradans believe in toleration and diversity and establishing community. But most Coloradans do not want things forced upon them. The mindset here is clear: no one should get preferential treatment or special rights. Now, there are many in this state that believe that

P.O. Box 190 • Colorado Springs, CO 80901 • (719) 577-4916 • FAX (719) 577-4805

homosexual behavior is unhealthy, unnatural, and/or morally wrong. There are also many who believe this same way about adultery, fornication, cheating, stealing, lying, gossiping, etc. This kind of diversity we do not celebrate.

We in ministry particularly have had the joy of seeing many be changed and no longer behave in these ways. And thousands of homosexuals have been delivered from that lifestyle and behavior all over the country and the world and many are members of a lot of our churches. They are forgiven and restored just as gossips, liars, adulterers. etc. can be forgiven and restored. We praise God for this and thank Him that "the gospel of Christ is the power of God unto salvation for all who believe."

We preach this same message to those who cheat, lie, steal, fornicate, or commit adultery. But these have a major difference with some who practice homosexual behavior and that is this: they are not trying to get the rest of us to credential their behavior and say its just another way to behave. But though we disagree, we have not been accused of hating them nor have we been called moralphobic, thiefaphobic, lieaphobic, gossipaphobic, fornicateaphobic, adulteraphobic, etc. just because we disagreed with them.

Those in the homosexual community are fellow citizens who enjoy the same rights everyone else enjoys. And of course we affirm that and we affirm them. Also, we preach the good news of the gospel to them as well. However, within the homosexual community is a small minority of intolerant homosexual behaviorists, who want no disagreement with their behaviors. They even accuse everyone who does disagree as being homophobic.

But where we draw the line is that they are trying to force us to affirm what they do as normal and natural and--what is worse--make this mandatory teaching in our schools against the desires and beliefs of most parents. As a result, this intolerant minority within the homosexual community is after four of our most cherished freedoms. They want to pass laws that will prevent any of us who disagree with them of saying so and if we do, we are guilty of hate crimes. This intolerant minority wants laws that will prevent us from:

1. Speaking out against homosexual behavior --taking away freedom of speech.
2. Believing the Biblical position condemning homosexual behavior --taking away freedom of religion.
3. Associating--or not associating--based on well-known social sanctions on those with flagrantly immoral behavior --taking away freedom of association.

4. Being guided by our conscience,
both religious and moral --taking away freedom of conscience.

This all leads us to our 2nd question: What are you going to do now? In this we are guided by the words of our Lord who said we are to be the salt of earth and the light of the world. As salt we are to penetrate and preserve society. As light we are to expose the darkness and show the way. When that happens, our communities can be cities set on a hill whose light cannot be hid.

What are we going to do?

1st, we will continue to reach out to them with the love of the Lord and the good news of the gospel. Everyone is loved and need to know that.

2nd, articulating our goals will help explain further. We want to see the following:

1. The traditional family--defined as those joined by marriage, blood, or adoption--be upheld, affirmed, and rewarded by society.
2. Retain the traditional legal definition of marriage--as stated in Supreme Court language--of "the union for life of one man and one woman in the holy estate of matrimony." [Scalia p. 9]
3. Prevent all measures to make any group a protected "minority" based on sexual preference or sexual behavior.
4. Protect our children from forced indoctrination in the schools that homosexual behavior is just another alternative lifestyle.
5. See no erosions of our historical freedoms of speech, religion, association, conscience.
6. To offer those trapped in homosexual behavior and conduct the life changing message of true personal freedom as evidenced by the thousands who have left the lifestyle through the Exodus movement and others.

Earlier I said that Amendment 2 was overturned on the basis of personal choice, illogic, disregard for our constitution, and a bit of a tantrum because their side lost the election.

No civil rights would have been violated or taken away by Amendment 2. This is why Justice Scalia could say in his Supreme Court dissent, that Amendment 2 is really only "a modest attempt by seemingly tolerant Coloradans to preserve traditional sexual mores against the efforts of a

politically powerful minority to revise those mores through use of the laws" and "does no more than deny homosexuals special rights." He also said that in overturning Amendment 2, the Supreme Court put opposition to homosexuality "as reprehensible as racial or religious bias."

Scalia also called the overturn of Amendment 2 "terminal silliness", "short on relevant legal citation", "finds no support in law or logic", "comical". He also said that the Court had "invented a novel and extravagant constitutional doctrine to take the victory away from traditional forces...by verbally disparaging as bigotry adherence to traditional attitudes." He closed by saying the "opinion has no foundation in American constitutional law, and barely pretends to. The people of Colorado have adopted an entirely reasonable provision which does not even disfavor homosexuals in any substantive sense, but merely denies them preferential treatment. ... Striking it down is an act, not of judicial judgment, but of political will. I dissent."

And so do we. Therefore, despite all the judicial activism, despite the volummes that have been written and spoken, what does not change is our position on the absolute truth of the Word and millennia of moral teaching in every culture and on every continent that homosexual behavior is morally wrong.

What is so hard to communicate is that we love the sinner, but not the sin. Therefore, our stand is not against people but against immoral behavior that some want us to credential and accept and approve. This we cannot do. What we will do is all we can do to preserve our freedoms of speech, religion, association, and conscience. We will do all we can to prevent special rights or preferential treatment given to any segment of society. We will do all we can to prevent the homosexual indoctrination of our children in schools.

And we will do all we can to offer those trapped in homosexual behavior the way out to freedom and joy. We want anyone to know that when they've tried it all, God's people will be there for them.

What we will do we will do in a way that is civil and compassionate and bring to the public debate the freedom to disagree as fellow human beings, fellow citizens of Colorado and America, and fellow travelers in life together.